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# Thought

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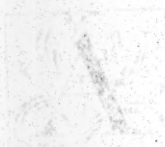
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# Thought.

PERSONAL MAGNETISM.

Lesson IV.



# THOUGHT

Thought is Power. Thought is Advanced Thinking.  
Thought is Especially for White-Race People.

Thought is Power. Thought is Power. Thought is Power.  
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THOUGHT

AVENUE

CHICAGO



# Thought.

SHELDON LEAVITT, M. D. - - - EDITOR

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VOL. III.

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## PERSONAL MAGNETISM.

### Lesson IV.



AS the student of personal magnetism progresses he becomes anxious to know how to put his developing powers into most effective use, and the purpose of this lesson is to give him some suggestions with regard to this very thing.

It must be evident to all that the successful man or woman has to be a good judge of human nature. He must be able at sight to discriminate between temperaments and to fit his own conduct to the habits of life and thought to be found in those whom he approaches.

The man of business, drilled in direct and incisive methods of thought and action, must be handled differently from the doctor, the lawyer and the clergyman. His hours of business are commonly reckoned as more valuable, and he will not tolerate circumlocution. He seeks to get at the heart of the matter in the most direct way, and one who is verbose and indirect always impresses him unfavorably. At the same time abruptness will have to be undertaken with discretion, so as not to give offense. To enter the office of a busy merchant, and, without formality, to say, "Mr. Jones, let me have a few minutes of your time to present a subject in which you ought to be interested," might produce an unfavorable impression. It would be far better to say, "Mr. Jones, I would very much like a few minutes of your time, if you can spare them this morning, to present a matter in which I am sure you will be interested." We are all in great measure guided by our first impressions, and, while a man of engaging demeanor could successfully use the former style of introduction, a man with less command of himself

would be apt utterly to fail. In these lessons I am seeking to give general principles as applied to the man who has but average qualification.

The physician and lawyer expect their callers to occupy more time, and can be approached in a more leisurely way. But members of both these professions are good judges of human nature and can quickly form an estimate of their callers. It is always unwise, in approaching such men on a special mission, to advise them at once of the irregular nature of your business. When a caller says to me, "Doctor, my business is not of a professional nature," I commonly begin at once to steel myself against any inroads he may seek to make. If you are an acquaintance, approach him with confidence, and do not reveal at once the immediate purpose of your visit. If the man upon whom you are calling once becomes interested in what you have to say, whether your remarks bear upon the subject of your visit or not, when your purpose is really revealed he will not be able so quickly to escape your net.

The clergyman is expected to receive a variety

of callers and to be interested in a variety of topics, so that, even though your business may be to sell him a book, or secure his coöperation in some venture, you may proceed with confidence with the matter as soon as you have once enlisted interested attention.

The woman who approaches men of almost any calling, will have to give consideration to details other than those I have mentioned. She must not only be quick to discern character, but must assume at once either a negative or a positive attitude according to the nature of the man she is approaching. Personal magnetism in a woman derives much of its power from its negative qualities. We are all positive to whatever is below us in the scale of intelligence and power, and are negative to whatever is above us in the same scale. Men are most frequently drawn to women because they find in them the negative states most agreeable. Two positives are repellant, and so are two negatives. There are many men whose natures are so negative that they are easily dominated by women presenting distinct unmasculine

traits, while there is a larger number who are dominated by women of decided masculinity.

Women, like chameleons, can quickly adapt themselves, in color of expression, to environment, and this is one of the important secrets of their success in dealing with men. When a woman comes into the presence of a negative man she will best succeed by assuming the airs and attitude of a positive; but, in the presence of a stronger man, she will succeed far better by complacently dropping into the negative. A woman with masculine demeanor cannot succeed with a positive man, nor can a woman of negative character succeed with a negative man.

Men are just as anxious to make a favorable impression on women as are women to make a favorable impression on men, and they should learn how best to deal with women. Those of a similar type are not likely long to remain in close relations. The domineering and self-conceited man can do nothing with a strong woman unless he is willing to drop into a lower scale of expression. It is equally true that the weak and non-assertive man cannot favorably impress a woman of similar nature. The weakling, however, having learned the secrets of personal magnetism, may be able to assume a successful role.

I have known many worthy young men to blast



all hope of success with a delightful and strong girl by unwisely approaching her with lordly airs. In addition to possessing commendable qualities of character, in order to be successful those of both sexes must exercise consummate **tact**. It is the lack of this quality, in one or both, which gives rise to so frequent inharmony in the marriage state. Such people, instead of wisely and considerately using their powers, show total lack of discrimination and adaptability. We can do what we will in life and we can make of ourselves what we will, provided always that we use our energies with discretion. We meet people everywhere, of talent and power, who are spoiling all their chances of success by their lack of discrimination and tact. In our attitudes we may become negative or positive at will, and, for our own sakes as well as the happiness of others, we ought to discern character and adapt ourselves as far as possible to its demands. It may be said that this is the part of a sycophant, and so it is ; but wise men and women should not allow the pretender to monopolize means and measures so invaluable to great success. We should be all things to all men that we may win them ; but the purpose for which they are won should always be of a high order.

—SHELDON LEAVITT.

## OBSESSION AND POSSESSION.\*



PSYCHOLOGY is loosening the cords which have so long bound it to materialism. The past decade marks a period of almost startling change. Man is rising to a clearer realization of his metaphysical nature and power. The effect of this is shown in our ideas concerning dementia as well as of other features of thought and life.

"We are drawing near

"Unatlased boundaries of a larger sphere.

"With awe I wait as knowledge leads us on,

"Into the full effulgence of the dawn."

The term "obsession" as used by medical men signifies a **delusion** to the effect that one is possessed of an evil spirit. Possession is a term we may use to signify entrance, for a long or short stay, of an evil spirit into a human body. Alienists are not willing to accept this theory in their pathology of so-called mental disease.

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\*Delivered by Sheldon Leavitt, M. D., Sunday, October 20th, 3:30 p. m., Auditorium Recital Hall, Chicago, before the Chicago Psycho-Physiological Society.

It is the purpose of this address to advance the convictions of the speaker with regard to this matter, which, as you will find, are at variance with commonly accepted medical ideas.

A belief in the existence about us of disembodied "spirits" in varying stages of development, and of "elementals," is not new. An older idea is that which peoples space with good and bad spirits who have had no former existence, at least on our earth, they being recognized as "angels" and "demons". The old philosopher Socrates believed himself more or less under the power of a so-called demon or spirit to the very day of his death. Martin Luther thought that he at one time actually saw a devil, whom he drove away with a bottle of ink which he hurled at his head. No less a man than Jesus Christ gave his most emphatic endorsement of the idea of human possession by evil spirits, and he not only talked with them but cast them out. It will surely be conceded by those who believe in the essential divinity of Christ that his diagnosis of the pathological situation of those whom he relieved should be given great weight.

It would not be singular were medicine yet to return to the old belief that many of the so-called insane are really demoniacs. It has turned backwards in more than one instance, and sometimes with benefit.

It will be observed, as I proceed, that the trend of my argument tends to prove that not only the alleged insane, but many of those reckoned as geniuses, as inebriates, as perverts, as neurasthenics, as hysteriacs and as incompetents in general, are really under the power of invisible agencies.

Right here I want to say that it does not follow that the spirits who enter into human beings are necessarily evil, since one may fall under the power of spirits of a type superior, in general, to the one possessed. Most geniuses come within this category.

If there are about us, as we are coming in larger numbers to believe, spirits of various grades of intelligence and morality, and if it is possible for such spirits, under favorable conditions, to take possession of human beings, it behooves us to

study with care the conditions under which this can be effected.

One does not have long to study humanity in its various phases of expression to learn that the world is full of weak and susceptible people. The grade of mental strength is on the whole probably increasing; but, as the weak propagate more rapidly and readily than the strong, there is continually being brought into the world a mass of humanity sadly endowed with a heritage of weakness. To my mind it is a most unfortunate situation, and, under no plea of national strength, should these people be encouraged to multiply.

Even among those not so low in the scale of inheritance and practical volition, a prevailing ignorance of real conditions constitutes a predisposing cause of possession.

Nor should I fail to mention that, among those who have been the means of giving us much information concerning these possibilities, there is a large following of the spiritualistic idea who have become real seance habitués. I have been about a good deal among these people and have taken



note of the large numbers among them having what are called spirit "guides," who are given control of their lives and actions. I have more than once been deeply touched by the earnest way in which many spiritualists go from one seance to another, and, in childlike faith, drink in the psychic phenomena there witnessed, continually taking on conditions which are liable ultimately to prove most harmful. **What is now needed is that men and women of scientific training and good sense should take up the spiritistic idea and carry it to its rational conclusion.** In order to do this it is necessary to use a certain number of "mediums," with their "guides;" but these very mediums should be chosen with care, and should have thrown about them every rational protection.

In these days of luxurious living there is too little provision for cultivation of the human will. Even among the more advanced students of psychic phenomena there is not a proper appreciation of the part that volition should be made to play in the development of character. On the contrary there is a strong disposition of so-called "New

Thought" devotees to surrender will and follow the principles of non-resistance. They find good excuse for so doing in Jesus' sermon on the mount, but they forget that Jesus in that sermon was talking to his disciples and not to the multitude, his purpose being so to train the former that there should be the minimum occasion given the government to oppose their propaganda. So he bade them resist not. But that kind of weakling-producing advice would not be suited to the populace at large. **There is loud call for self-assertion on the part of humanity.** Willing Willies and agreeable Susans are to be eliminated, and men and women are to be encouraged to put forth their own purposes in the spirit of love and liberty. When the effect of this is obtained there will be less crime and other evidences of weakness in the community.

Let us look at some of the conditions to be found in all parts of America, predisposing to the development of moral and civic unbalance. In the first place, **self-reliance** is too little cultivated and many of the prevalent customs tend to its

overthrow. This is especially true of women, who, in this luxurious age, are encouraged, by struggling, hard working men, to indulge in idleness and weak reliance upon others. In this epoch of high-pressure living we see the evidences upon every hand of lack of self-assertion. Women, even more than men, are living lives of this meaningless kind. Luxury in its various forms is at its height; and those who cannot indulge in it, owing to lack of means, are tempted to do many inexpedient and wrongful acts to secure the wherewithal. Among both men and women there has been a constantly growing disposition to move in lines of least resistance. America has fallen into the luxurious ways of old Rome, which, in it, resulted in national downfall; and there will be a speedy repetition of Rome's experience unless reformation ensue. **Nearly all our habits of life tend in the direction of weakness.** There is a uniform disposition to find pleasure at all hazards and to avoid disagreeable experiences. Delicatessenism prevails everywhere. To be sure men in business are leading a strenuous life, but they are

doing so very largely in response to an impulse prompting them to keep up with the procession; and most of them would gladly betake themselves to indolent ways if they could.

Now be it known that it is in the soil of mental, moral and physical weakness, thus developed, that the seeds of harmful control best take root. There comes a time of special shock or trial which is improved by the obsessing spirit to gain a good foothold. Phenomena indicate that these obsessing intelligences do not always deliberately take possession of one, but that they are attracted by one's negative state only to find themselves unwittingly enmeshed. There are many women, and some men, fully conscious of possession by such intelligences, from whose power they are alone unable to escape. To the trained alienist these people present the earmarks of dementia; but they are not truly insane, and, when dispossessed, like the demoniacs of old, they soon get clothed and in possession of their right mind. I have had a few such cases, and many others have been reported. It is not uncommon for patients to com-

plain of strange experiences, surprising visions, and distinct whisperings, which we have commonly ascribed to their own mere fancies, but which, in their weakened mental and physical states, are often due to spirit besetment.

These strange experiences and promptings, inexplicable on other theories than those mentioned, are not the only manifestations of the state to which I allude. Disease in various forms, even organic, is built upon a basis of weakness developed by the habits and mental attitudes which I have mentioned. I myself incline to the belief, deduced in part from my observation in psychic healing, that many of the fears which torment neurasthenics, as well as fancied physical ailments, are at least occasionally due to the same kind of influence. **The prevalent effect of unseen things about us, of a non-material nature, is to my mind unquestionable. The evidences are so numerous and so clear that I cannot think otherwise.**

Some will be startled when I affirm my belief that many inebrieties, perversities, epilepsies, neurasthenias, hysterias, incompetencies and



crimes owe their origin to influences proceeding from the world of unseen intelligences about us. I go farther than this and incline strongly to the conviction that what we know as **genius**, at least in many instances, proceeds from, or is in some way closely related to, action upon the mind by these unseen forces. Those who have been brought into intimate association with those presenting the characteristics mentioned will most readily acquiesce in my opinion. **It is an easier and more rational hypothesis than that upon which we have hitherto interpreted these symptoms.**

I am no alarmist; but, having made a deep study of the various phenomena of mental and moral pathology, I incline strongly to the belief that, as a nation, we are coming more and more under the power of the world unseen without recognizing its domination. Obsession does not necessarily signify that the individual obsessed is disposed to turn to vice and crime, for one may fall under the power of spirits of high order, and be led by them to commendable action. Many

religious enthusiasts, instead of having merely overwrought or disordered minds, are really under spirit control. In this way one may truly manifest in the spirit and power of another. This leads me to say that one may become so completely possessed as to be wholly under the power of the possessor; and, while in such a state, the possessed are not wholly responsible for their actions, even though not strictly demented. In our study of criminology there is room for more expansion. The scope of our inquiry should extend beyond the realm of the material if we would not only avoid injustice but best conserve the public good. Demonology is going to find its way into criminal jurisprudence. We have been long enough confined to materialistic theories, and the utter failure of our efforts to reform humanity, suggested as they have been by materialistic considerations, should prompt us to look further.

**To obtain the best results in treatment we must admit the spiritistic hypothesis.** Men and women are being held today under the power of unseen forces from which they can be rescued. But so

long as we adhere to the old dogmas and are unwilling to recognize the potent influences which do not appeal directly to the five senses, the possibilities of relief will be deferred.

Preventive measures always play a more important role than curative. We ought to **learn** how to avert disaster; and we may. Let it be known then that salvation from the domination of other forces than our own is found in **doing strong things**. Instead of making pleasure, as it is recognized by the physical senses, the chief end of life, all should be taught that the one great essential in life is the development of sterling character. People are not putting enough of purpose and design into their doing, and do not call upon will to play a strenuous part in their lives. So long as we are moving with the current, so long as we keep in the swim, so long as we are content to be carried to heights of social, financial and business success without strong effort on our part, just so long are we cultivating enticing grounds for the weak and vicious forces about us. Rome was the dominating power of the world so long as it kept

in active operation its volitionary energies and accounted it no hardship to undergo suffering; but when the demand for strong action ceased and it fell into luxurious living, it entered upon a period of decline which ultimated in its fall. These principles of action are constant and undeviating. We develop our powers of both mind and body by use, and we can develop them in no other way. **Cease to offer resistance and you will soon find yourself unable to resist.** Faculties that are not kept active fall into decay. **It is only the weak and non-resistant who come under the power of mental and physical disorder,** and it is only those of this very class who prove tempting to the undesirable intelligences of the unseen world. By being strong and self-reliant we best insure ourselves against invasion. Eternal vigilance and unremitting activity are the price of liberty. Much of the religious, as well as the moral and therapeutic, teaching of the day is weak and inefficient. **The potentialities of the human will have not been adequately set before the people.**

So much in the way of prevention, and we must

now turn our attention to the means and methods of cure. And first of all let it be known that few of those under the power of other intelligences can obtain freedom without aid. Their own forces have been so completely surrendered and have so long been in disuse, and then the directing reason has become so obscured, that, unassisted, one cannot gain his liberty. But where is help to be found? Surely not among those who misjudge the situation. They would make no attempt to loose one from a thralldom which they were unable even to recognize. Liberation is in great measure a process, and often a protracted one. When approached from one side the services of an educator are needed. But, to begin with, the possessed one must be awakened to a realization of his situation and there must be aroused within him a strong desire to escape. But this rule applies more particularly to those cases of an incomplete kind wherein the rational mind still holds a degree of sway. There are cases which have to be taken as it were by force, and the possessing intelligences driven out. The demoniacs healed by Jesus,



whose possessing spirits called out to be left alone, and wherein the subjects showed no special desire for relief, are cases in point. In such cases, after the evil spirits are cast out the services of an educator are required in order that the subject may be brought to higher mental and moral grounds. In this way the soil is so changed in character that it no longer proves an object of temptation to invading forces.

Treatment involves strenuous handling of the invaders. **Like all weaklings they are cowards at heart and will respond to the demands of those possessing strong psychic power.** Jesus and his disciples resorted to no subterfuges for this purpose, but employed merely strong command. Sometimes, however, they can be reasoned away, since they are not in their nature veritable devils, but, like many still in the flesh, are evil because they have not been led to recognize the good. Whenever coöperation of the patient's conscious mind can be obtained the cure is greatly facilitated. To one who has seen none of this kind of psychic work, what I have been saying sounds like

the veriest nonsense; but there are those, though yet few in number, who could easily substantiate my claims.

As a means to an end it is sometimes advisable to employ hypnotism. All these patients are remarkably suggestible, as suggestibility is an element of character essential to spirit possession. The hypnotic state enables the operator to speak more directly to the obsessing intelligences and obviates the difficulties which might otherwise be interposed by the conscious mind.

The hypothesis of Spirit possession aids materially in the elucidation of much of what is otherwise unexplainable phenomena. It is evident that no other than psychic means of relief could be found effective under such a theory. The results obtained from treatment go far toward establishing the reasonableness of the hypothesis. Moreover, the whole thing is in better accord with the broad spirit of modern thought, and is surely worthy the study of those who would lift humanity out of its depths of weakness and degradation. There are certain other measures for the relief of

demoniacs practiced by many with apparent success; but I have not deemed it wise to mention these without further investigation of their claims and a closer acquaintance with the details of treatment.

In conclusion I want to express my sincere belief in the theories concerning so-called dementia and the means of relief to which I have alluded. May God hasten the day when humanity shall stand upon a high plane of spiritual, mental and physical attainment! To these heights may we all aspire to rise!



### ON EATING.

I quote from *Seedtime* the following well-put truths:

The digestive apparatus is like a sort of General Post-Office—and a great deal of work to be done; the food to be dissected and distributed—every atom of it sorted and sent to its different destinations. What an innumerable activity is here! all the myriad different organic or chemic particles to

be dealt with, each after its kind ; all the countless needs of the body to be provided for ! Yet a healthy body has somehow, it would seem, the power of carrying on this complex process with extraordinary tact, authority and discrimination—determining quite decisively the amount and kind of food it requires, and sending every particle to its right place. This is, indeed, a conquest. The creature advances on the world, wrests from the general currents of the globe just those elements which it requires, and commands, nay compels them, to array themselves around it in obedience to some law or order, of which **we**—we I say who take such intimate part in the process—are still only dimly conscious. Nevertheless the order and the law **is** in our consciousness—or in regions which in time, if not now, will be accessible to our consciousness.

Shovel the curry and rice in, and let it sort itself ! Let us have plenty of "support ;" give us active stimulating viands which will do the work themselves and save us the trouble of co-ordination ; pick-me-ups which will restore animation at

any hour, and always everything so well cooked that digestion may be rendered next to useless! In these moods we eat hastily, greedily, with little discrimination—as if in fear lest we should faint before the precious sustenance were well down our throats; and like all that is done in haste, the work done at such times is not good work.

For what if, by rendering digestion passive, the power of making a true body has been lost? What if, by trusting the nourishment to help **us**, instead of in ourselves to raise the nourishment to a higher plane of activity, we have put ourselves second and the lower forces first? Doubtless there are constructive forces resident in food, but what if these, instead of being dominated and controlled by the consuming organism, have been left to their own sweet will? Then a body truly has been built up, but not a human body—only the body of the sheep or the hog or of some other creature according to the nature of the food in question.

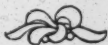
Here we have an interesting point. There is warfare, a struggle for supremacy, between me



and that which I endeavor to assimilate. I am a man and I try to assimilate a sheep. What will be the result, man or sheep? Will my food assimilate **me**, by any chance? Yet this, in plain terms, is the warfare that is always going on, in every department of human life—the veritable struggle for existence; the price of freedom (from sheephood) is eternal vigilance.



The Psycho-Physiological Clinic, at 46 and 48 E. Van Buren street, is doing a splendid work.



"The truth of the matter can be put in this way," says Leuba: "**God is not known, he is not understood; he is used**—sometimes as meat purveyor, sometimes as moral support, sometimes as friend, sometimes as an object of love. If he proves himself useful, the religious consciousness asks for no more than that. Does God really exist? How does he exist? What is he? are so many irrelevant questions. Not God, but life, more life, a larger, richer, more satisfying life, is, in the last analysis, the end of religion. The love of life, at any or every level of development, is the religious impulse."

## GAIN.

COUNT no day lost,  
For those that bring thee pain  
But show thy joys in contrast.  
And the heart that suffers,  
It alone is fit to joy  
In Life, when Life has joys to offer.  
Let peace pervade thy Being,  
And fret not at any thing:  
Life is thy Guide, Life knows Its way,  
And shalt not thou, its child and member,  
Glory in thy parentage, thy heritage, and gift  
Of feeling, as Life feels  
The travail of the growth of all the world,  
The birth of newer good and newer truth  
Among the brotherhood of goods and truths  
Already in the light ?

*Then* And seize upon what is, what comes,  
And what shall come ;  
And live thy life, that shall stretch through the  
ages,  
With calm and equal strength.  
Or joy or pain shall minister to thee,  
And there is naught that cannot make thee glad  
To serve thy service evermore, and add  
More poise, more power to the sum of all.

—GERTRUDE OGDEN TUBBY.

## SOME ONE.

SOME ONE to love and be kind to,  
 Some one whose faults you'd be blind to,  
 Some one in trouble to fly to,  
 Some one you'd love and not try to,  
 Some one to struggle and strive for,  
 Some one you're glad you're alive for,  
 Some one you'd do any task for,  
 Some one you'd give and not ask for,  
 Some one to climb earth's heights with,  
 Some one you never would part with,  
 But dwell in the land of the heart with,  
 That's love.

—J. M. Whitson.



"The whole drift of my education goes to persuade me that the world of my present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also ; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in. By being faithful in my poor measure to this over-belief, I seem to myself to keep more sane and true. I **can**, of course, put myself into the sectarian scientists' attitude, and imagine vividly that the world of sensations and of scientific laws and objects may be all. But, whenever I do this, I hear that inward Monitor of which W. K. Clifford once wrote, whispering the word 'bosh!'" — *Wm. James.*

## "IF."

IF everyone were wise and sweet,  
And everyone were jolly;  
If every heart with gladness beat,  
And none were melancholy;  
If none should grumble or complain  
And nobody should labor  
In evil work, but each were fain  
To love and help his neighbor,—  
Oh, what a happy world 'twould be  
For you and me,—for you and me!

And if perhaps we both should try  
That glorious time to hurry;  
If you and I,—just you and I,—  
Should trust instead of worry;  
If we should grow,—just you and I,—  
Kinder and sweeter-hearted,  
Perhaps, in some near by-and-by  
That good time might get started.

—*N. Y. Magazine of Mystery.*



"Plenty of people wish well to any good cause, but very few care to exert themselves to help it, and still fewer will risk anything in its support. 'Some one ought to do it, but why should I?' is the ever re-echoed phrase of weak-kneed amiability. 'Some one ought to do it, so why not I?' is the cry of some earnest servant of men, eagerly forward springing to face some perilous duty."—*Mrs. Annie Besant.*

## OUR EXCHANGES.

- Advance, The, Aurora, Ill.  
American Jour. of Eugenics, 500 Fulton St., Chicago.  
Annals of Psychic Science, 110 St. Martin's Lane, London,  
W. C., England.  
Balance, The, Denver, Colo.  
Business Philosopher, The, State & Adams Sts., Chicago.  
Common Sense, 90 Wabash Ave., Chicago.  
Dixie-American, 4 Dodd Ave., Atlanta, Ga.  
L'Echo du Monde Occulte, 5 Rue Christine, Paris, France.  
Eternal Progress, Fourth Nat'l Bank Bldg., Cincinnati, Ohio.  
Evangel, The, 921 Pine St., Scranton, Pa.  
Fellowship, Station M, Los Angeles, Calif.  
Historic Magazine & Notes & Queries, Manchester, N. H.  
Human Culture, 130 Dearborn St., Chicago.  
Humanity, 1817 Market St., St. Louis, Mo.  
Journal of Man, 305 Dearborn St., Chicago  
Liberator, The, 1114 21st Ave., Minneapolis, Minn.  
Life, The, Kansas City, Mo.  
Lightbearer, The, Alameda, Calif.  
Love, 1023 E. 49th St., Los Angeles, Calif.  
Magazine of Mysteries, New York City.  
Modern Miracles, 126 W. 34th St., New York City.  
Nautilus, The, Holyoke, Mass.  
New Thought, 1299 Farwell Ave., Chicago.  
Occult Review, 164 Aldergate St., London, E. C., England.  
The Open Road, 59 Dearborn St., Chicago.  
Occident, The, Brockton, Mass.  
Optimist, The, 30 Huntington Ave., Boston, Mass.  
Osteopathic Health, 171 Washington St., Chicago.  
Philistine, The, E. Aurora, N. Y.  
Progressive Teacher, Nashville, Tenn.



Psycho-Therapeutic Journal, Bedford Sq., London, Eng.  
 Sagebrush Philosophy, Douglas, Wyo.  
 Stellar Ray, The, Hodges Bldg., Detroit, Mich.  
 Stuffed Club, The, Denver, Colo.  
 Swastika, Denver, Colo.  
 To-Morrow, 2238 Calumet Ave., Chicago.  
 The Vegetarian, 80 Dearborn St., Chicago.  
 Virjanaud Magazine, Partabgarh (Oudh), India.  
 Weltmer Magazine, Nevada, Mo.  
 World To-day, The, Chicago.



### WE SHOULD SMILE.

**T**HE thing that goes the furthest toward making life worth while,—  
 That costs the least and does the most,—is just a pleasant smile,—  
 The smile that bubbles from the heart that loves its fellow-men  
 Will drive away the cloud of gloom and coax the sun again.  
 It's full of worth and goodness, too, with manly kindness blent ;  
 It's worth a million dollars, and it doesn't cost a cent.  
 There is no room for sadness when we see a cheery smile ;  
 It always has the same good look, it's never out of style ;  
 It nerves us on to try again when failure makes us blue :  
 Such dimples of encouragement are good for me and you,  
 So smile away ; folks understand what by a smile is meant,—  
 It's worth a million dollars, and it doesn't cost a cent. —Anon.



**BOOKS RECEIVED.**

THE BOY LOVER, by Dr. Alice B. Stockham ; Stockham Publishing Co., Chicago ; paper, 25 cents.

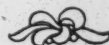
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THE ELDER BROTHER, by Chas. Louis Brewer ; To-Morrow Publishing Co., Chicago ; cloth, 50 cents.

An interesting New Thought story.

STEPPING STONES TO HEAVEN, by the same author and publisher ; cloth, 50 cents.

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